



Change in Arms Inspection Scheme

NEW YORK, Sunday. — Despite official U.S. denials, President Eisenhower's proposal for mutual air inspection of American and Soviet military aircraft is continuing, apparently at the Big Four Geneva conference. In July, now appears to have undergone a quiet but significant change — with ground observation taking precedence in such an inspection.

This fact has emerged from the first week of sessions conducted here by the U.N. Disarmament Commission. The following four successive days of meetings, the Soviet Committee was in session this morning. The change in the President's view was communicated before the Sub-Committee by Mr. Harold Stassen, special adviser on disarmament matters.

When Mr. Stassen formulated the President's ideas, he concluded Mr. Eisenhower's proposal with the part of the Soviet disarmament plan calling for the institution of ground check inspections, as well as, railway inspections, inspection of airfields to serve as a warning against sudden attack. When President Eisenhower first proposed his ideas to the Heads of Government of Britain, France and the Soviet Union in Geneva, there was no mention made of ground observation.

The handful of major statesmen now meeting in the plenum conference room is the same group that the U.S. delegation are discussing and perhaps shaping the future of the world. This is the United Nations disarmament subcommittee which received its authority at the Geneva "meeting at the summit" last month.

It is a predominantly eastern conference. Here they are not making the old stale plays of the cold war. The communists, by agreement, are leaving. There has been no exchange of accusations and the delegations among them Mr. Harold Stassen of the U.S. and Mr. Sabath of the U.S.S.R. are being discreet outside the conference. There is no knowing quite how long it will last.

Controlling Factor

It is likely to produce a programme of its own. It is possible that the Western Ministers will avoid final decisions on it at their next Geneva meeting but will use it to continue work.

It is agreed that the measure of disengagement is up to the factor that will make peace real on the planet. It is taken for granted that there is absolutely no mutual trust and the delegations are definitely seeking for a framework system that will make the world safe for disengagement in the process of giving up their arsenals. It is strengthening. It is clear that the opposing nations have dragged themselves almost into a state of terror. It has to be seen.

(Reuters, Geneva)

A TOTAL OF 1,000 Moslems and 1,000 Christians Jews arrived in Israel from the establishment of the State until June 1, 1952, the Agency for Jewish Affairs announced. In this period 2,000 returned to Morocco and 800 to Tunisia.

Cinemas

JERUSALEM

AT 7.15 & 9.30 p.m.

EDEN: *Woman and the Wind*, 2nd

EDISON: *Paradise Circus*.

ORGEL: *The Double-Dealed Mystery*, *Pop Gun*, *Red Wedding*.

SCALA: *Madame Gallerie*.

SOM: *Flame For G.I. Gads*.

SOMA: *Hoys Come the Gideons*.

TEL AVIV: *The Painter's Wife*.

TEL AVIV: 4.30 & 6.45 p.m.

ALLIED: *Waves of Wishes*.

CHEN: *Who Shall Mine Steal*.

DAVID: *Bring to Love, the Wood*.

MONA: *Wise and Dumb*.

OPHEL: *Costa Diva*.

ORION: *The Long Walk*.

YAM: *Unsung Mothers*.

YAM: *Woman and the Wind*.

ZAHAVI: *Journal*, 8th week.

HAIFA

AMON: *Portrait Friends*.

EE DOR: *Be Young, Be Bold*.

ONLY: *L'Affaire Rosalie*.

ORION: *Breakers from the Stock*.

ATZMON: *The Long Walk*.

DAVID: *Unsung Mothers*.

EDISON: *Woman and the Wind*.

MONA: *Wise and Dumb*.

OPHEL: *Costa Diva*.

ORION: *The Long Walk*.

YAM: *Unsung Mothers*.

YAM: *Woman and the Wind*.

ZAHAVI: *Journal*, 8th week.

TEL AVIV

AT 4.30 & 6.45 p.m.

ALLIED: *Waves of Wishes*.

CHEN: *Who Shall Mine Steal*.

DAVID: *Bring to Love, the Wood*.

MONA: *Wise and Dumb*.

OPHEL: *Costa Diva*.

ORION: *The Long Walk*.

YAM: *Unsung Mothers*.

YAM: *Woman and the Wind*.

ZAHAVI: *Journal*, 8th week.

YAFFA

DAVID: *Woman and the Wind*.

EDISON: *Woman and the Wind*.

MONA: *Wise and Dumb*.

OPHEL: *Costa Diva*.

ORION: *The Long Walk*.

YAM: *Unsung Mothers*.

YAM: *Woman and the Wind*.

ZAHAVI: *Journal*, 8th week.

ACCADIA BEACH

Dog at the Accadie Beach from

THE JERUSALEM POST

Published as The Palestine Post
and formerly known as the
Palestine Post-Ledger, in
Jerusalem, is a weekly newspaper
of the U.S.P.O.

Frederick and David
BERNARD ABRAMS
Managing Editors
THOMAS R. LURIE

Editorial Office and Management:
JERUSALEM 2 Rehov HaShivatot,
P.O.B. 11, Tel Aviv 14 (Israel).
TEL AVIV: Buses: 81; Motorcycles:
P.O.B. 1111, Tel Aviv 14 (Israel).
HAIFA: Buses: 1, Rehov Knesset
P.O.B. 64, Tel Aviv 14 (Israel).
SUBSCRIPTIONS: Israel: IL.2000;
Foreign: IL.4000 or 200 U.S. dollars.

Headquarters, September 4, 1962
Tel Aviv, Israel — September 17, 1962

THE DEDICATION, scheduled to
take place today, of the
Philip Murray House at Elat,
in the presence of Mr. Walter

R. E. WALTER,
THE DIGNITY President of
OF LABOUR the Congress
of Industrial
Organizations. Mr. Joseph
Beirne, its Vice-President, and
other distinguished leaders of
American labour, is a tribute
to the spirit of the late
builder of the C.I.O., Philip
Murray, and the ideals for
which he stood. And it is as
fitting as it is remarkable
that this purely Labour dele-
gation should be joined by the
Governor of Maryland and the
Solicitor-General of the United
States, Mr. McFadden and
Judge Sobeloff, both exponents
of the Republican Party.

It is equally fitting that such
a House should be built in the
furthest point of Israel, in
a de-erst town situated in a
position of great promise and
small enough to point out how
mighty must be the human ef-
fort and toil needed to fulfil
that promise.

And that indeed is the point
of the Philip Murray House in
Elat. For it is labour that
changes desert into paradise, it
is labour which conquers the
wastelands and brings forth
from the dry and arid earth
the corn and oil and wine.

But, as Philip Murray
would have taught, it is only
organized labour that can do
these things. Capital may have
had some great share in the
unbuilding of the United
States into the mightiest coun-
try in the world, but it was
labour which made the achieve-
ment possible: labour organ-
ized to give a man a pride in
his work and a feeling of re-
ceiving a just reward for his
toil. It is these values for
which the labour movement,
organized in the Histadrut in
Israel, is also fighting, for
they point the way not only
for Israel's progress, but also
for the redemption of the
whole Middle East from stag-
nation and semi-feudal
slavery.

WHEN the remains of Dr.
Judah L. Magnes are
laid-to-rest in Jerusalem to-
morrow, the re-interment of
the earthly
relics will be
a symbol
of the final
home-coming
of a great Jewish spirit which
always dwelt in the shadow
of the Holy City.

Dr. JUDAH L. MAGNES arrived in the
Land of Israel in 1922 to
make his home in Jerusalem. Behind him were already
full years of fruitful work, from the day he assumed
his first Rabbinate in 1904. He was one of the early
vintage of American Zionists and a communal administrator of outstanding merit. He established the New York Bureau of Jewish Education, was one of the founders of the Joint Distribution Committee, as well as the organizer of the Kehillah in New York.

He was a fearless man, daring to risk the loss of popularity and popular acclaim when others thought no man could be more utterly mis-
taken. But moral courage in-
fused with rare vision was the
key to his life's work and it was in the true Hebraic tra-
dition that he found the
means to bring these qualities into practical work. Thus he was appointed Chancellor of the Hebrew University in 1925 and in 1935 became its President. He rapidly built the young institution, devot-
ing much love to the growth of the Institute of Jewish Studies, which he eventually richly staffed with the intel-
lectual wealth of refugee scholars from Nazi Germany. At the same time his influence in American Jewry enabled him to find the money to put the University on the road to development.

He died on a visit to New York in 1942 at a time when the infant state of Israel was in the throes of its fight for existence. Now, although peace is still far off, the nation can yet pause to bring home its illustrious dead. It is meet that such men should rest in Zion and the home-
coming of Judah Magnes is a reminder that there are others — Nahum Sokolov and Vladimir Jabotinsky, to men-
tion only two — whose re-
mains should be reburied from alien soil.

Modern Expression of Religion in Israel American Rabbi Probes Feasibility of Liberal Synagogue

By JESSE R. LURIE

NEW YORK — DAVID BEN-GURION would like to see a liberal synagogue established in Israel. He feels that the State needs such an institution here for the sake of religious freedom and freedom of conscience, according to an article in the August issue of "Commentary," written by Rabbi Herbert Weinsten, of Temple Israel in South Orange, New Jersey.

Rabbi Weinsten's article entitled "The Liberal Religious Impulse in Israel" is a diary of a trip to Israel last year which was commissioned by the World Congress for Progressive Judaism. He was accompanied by Mr. Sigmund Bader discussing with Mr. Ben-Gurion the place of religion in the life of Israel, and Judaism as a unifying force between the Jewries of America and Israel. Rabbi Weinsten asked Mr. Ben-Gurion if he did not think there was need for a liberal Judaism in Israel and he quotes Mr. Ben-Gurion as saying:

"We need to have liberal Judaism in Israel. The State needs it for the sake of religious freedom and freedom of conscience. Come and set up a liberal synagogue. Let the youth here see nothing else besides Shem (tales in original). Ach, I tell you, I know them. Most of them don't have God in their hearts."

But when asked whether he would be willing to associate himself with a liberal religious movement, he replied, "No, my way has always been to ask of anyone else only that which I am prepared to do myself. And an even a small step like the last High Holy Days I did go to services, to be together with the soldiers here, and I read the prayers carefully — some of them are magnificent but some are absolutely horrible. But I can understand how a person can be attracted to a religious movement."

Rabbi Weinsten asked Mr. Ben-Gurion what would be left in link the Jewries of Israel and America if Israel could offer only the alternative of nation or a rigid orthodoxy. Mr. Ben-Gurion admitted that this was the problem between the two groups and "hesitating a moment, he continued, Hebrew — Hebrew must be our connection." Rabbi Weinsten felt that "B.G." was not really convinced by this. In his mind B.G. had almost accepted the idea that there might be no connection and no Jewish outside Israel with which to connect.

In discussing ways of introducing liberal Judaism into Israel, Mr. Ben-Gurion was not enthusiastic about a gradual approach, first setting up study groups or youth centres. "A synagogue must be built, a liberal synagogue, plain and unashamed."

Rabbi Weinsten interviewed many others — in the fields of education, government, writers and scientists — and reports interest in the part of many in the movement. In his words, "not to the extent of being willing to start a movement." Mr. Sharav, then Minister of Education, said, "By all means send people from your liberal movement to Israel. You can learn much from us as an example of what is possible. But as for any need for liberal religion in Israel, 'When I have a yen for religion, I know two or three nice Hasidic shuls back where I can go and satisfy my soul.' This conversation was

overheard by Rachel Zabari, M.A., who pointed out that "sentimental journeys to the Shul" could mean nothing to her, a Yeminite, or to most Israelis.

Yeshiva University President Dr. Zvi Hirsch Weiss explained his fears that through a liberal Judaism the two Jewries, American and Israeli, would lose the sense of religious freedom and freedom of conscience, according to an article in the August issue of "Commentary," written by Rabbi Herbert Weinsten, of Temple Israel in South Orange, New Jersey.

Rabbi Weinsten's article entitled "The Liberal Religious Impulse in Israel" is a diary of a trip to Israel last year which was commissioned by the World Congress for Progressive Judaism. He was accompanied by Mr. Sigmund Bader discussing with Mr. Ben-Gurion the place of religion in the life of Israel, and Judaism as a unifying force between the Jewries of America and Israel. Rabbi Weinsten asked Mr. Ben-Gurion if he did not think there was need for a liberal Judaism in Israel and he quotes Mr. Ben-Gurion as saying:

"We need to have liberal Judaism in Israel. The State needs it for the sake of religious freedom and freedom of conscience. Come and set up a liberal synagogue. Let the youth here see nothing else besides Shem (tales in original). Ach, I tell you, I know them. Most of them don't have God in their hearts."

But when asked whether he would be willing to associate himself with a liberal religious movement, he replied, "No, my way has always been to ask of anyone else only that which I am prepared to do myself. And an even a small step like the last High Holy Days I did go to services, to be together with the soldiers here, and I read the prayers carefully — some of them are magnificent but some are absolutely horrible. But I can understand how a person can be attracted to a religious movement."

Rabbi Weinsten asked Mr. Ben-Gurion what would be left in link the Jewries of Israel and America if Israel could offer only the alternative of nation or a rigid orthodoxy. Mr. Ben-Gurion admitted that this was the problem between the two groups and "hesitating a moment, he continued, Hebrew — Hebrew must be our connection." Rabbi Weinsten felt that "B.G." was not really convinced by this. In his mind B.G. had almost accepted the idea that there might be no connection and no Jewish outside Israel with which to connect.

In discussing ways of introducing liberal Judaism into Israel, Mr. Ben-Gurion was not enthusiastic about a gradual approach, first setting up study groups or youth centres. "A synagogue must be built, a liberal synagogue, plain and unashamed."

Rabbi Weinsten interviewed many others — in the fields of education, government, writers and scientists — and reports interest in the part of many in the movement. In his words, "not to the extent of being willing to start a movement." Mr. Sharav, then Minister of Education, said, "By all means send people from your liberal movement to Israel. You can learn much from us as an example of what is possible. But as for any need for liberal religion in Israel, 'When I have a yen for religion, I know two or three nice Hasidic shuls back where I can go and satisfy my soul.' This conversation was

LENINGRAD LIONS LOVE SNOW

The Russians claim new successes in their attempts to toughen up the world's Jews and fauna so that they can and fauna in the U.S.S.R.'s severe north-east.

Past achievements, according to them, include the successful cultivation of grain, vegetables and fruit in Arctic conditions. Russia was this towering wall, accepted by both the religious and the secular cause in Israel, between the ideals and values of the average Israeli and the spiritual and religious matrix from which they had once sprung.

And joined with this will

be the effect of a Jewish life in America of an average

and the other Jewish communities, but as to the religious communities could make to this problem, he hadn't thought much about it. "Whatever the objective, however," he said, "we must prove tactic to use in the Bible. The Bible is the key to the sabbath."

Rabbi Weinsten concludes,

"It is still hard to evaluate the implications for Jewish life and

for the people who, while living in the Holy Land, need Hebrew

and reading the Bible, proclaim that religion is irrelevant.

Organizations, a magazine, discussion groups, and changes in ritual might offer the Israeli a kind of religious activity that is not only irrelevant but of no use.

But behind all the "prospects" and "revision" and disputing over terms like Orthodox and Liberal, lies the ultimate question: Is it possible for modern man to find something which will satisfy his religious needs? And will his fathers? "Those are the supporters. The falling one, and who should have mercy upon the falling one if not the

supporter?"

Yours, etc.,

BENJAMIN COHEN

Press and Information Officer

Ministry of Education

and Culture

Jerusalem, September 2.

Readers' Letters

A SCHOLAR'S ERROR

Editor, The Jerusalem Post

Mr. — I understand that a comment has been made on my absence from the laying of the cornerstone of the Beit Brodsky, the new social and cultural centre for Western immigrants in Tel Aviv.

As a close friend of the late Professor Brodsky over many years, as Vice-President of the British Maccabi of which he was President, and as President of the Jewish Historical Society, I was a member of whose Council he was a member. I should naturally be present at the result of his absence.

The reason for my absence

was that I was invited to

the reservations of a one-sided

listener. But prima facie

the charge is unfounded.

As a spiritual leader, we have

understanding the respects of

the State, but

the charge is unfounded.

As a spiritual leader, we have

understanding the respects of

the State, but

the charge is unfounded.

As a spiritual leader, we have

understanding the respects of

the State, but

the charge is unfounded.

As a spiritual leader, we have

understanding the respects of

the State, but

the charge is unfounded.

As a spiritual leader, we have

understanding the respects of

the State, but

the charge is unfounded.

As a spiritual leader, we have

understanding the respects of

the State, but

the charge is unfounded.

As a spiritual leader, we have

understanding the respects of

the State, but

the charge is unfounded.

As a spiritual leader, we have

understanding the respects of

the State, but

the charge is unfounded.

As a spiritual leader, we have

understanding the respects of

the State, but

the charge is unfounded.

As a spiritual leader, we have

understanding the respects of

the State, but

the charge is unfounded.

As a spiritual leader, we have

understanding the respects of

the State, but

the charge is unfounded.

As a spiritual leader, we have

understanding the respects of

the State, but

the charge is unfounded.

As a spiritual leader, we have

understanding the respects of

the State, but

the charge is unfounded.

As a spiritual leader, we have

understanding the respects of

the State, but

the charge is unfounded.

As a spiritual leader, we have

understanding the respects of

the State, but

the charge is unfounded.

As a spiritual leader, we have

understanding the respects of

the State, but

the charge is unfounded.

As a spiritual leader, we have